My exchange with Joanna Bocheńska about her Uncited falsification which said that the bilbas Tribe was yezidi

Sender: Average Kurd
To: joanna.bochenska@kurdishstudies.pl
Date: June 17, 2026, 3:13 PM

Hi i noticed that recently in your book «rediscovering kurdistan's cultures and identity» published in 2018 on page 57 you wrongly called my tribe which is bilbasi yezidi. At first when i saw it i decided to do some research, the closest thing i found were a couple of ottoman documents mentioning my tribe and the yezidis. It was about the year 1715 when ali pasha the then vali of baghdad attacked the bilbasis whom decided to submit to him and the ottoman state (my tribe was infamous for causing havoc and doing tons of raids during that era)

But that was it, theres nothing yezidi about my tribe. My tribe described by the author of «عنوان المجد في بيان أحوال بغداد والبصره ونجد» he wrote that the bilbasi tribe was a kurdish tribe and that his teacher sheikh ibrahim ramki was from it. Further more Sharafnamah a book written by sharafkhan badlisi from the rojak tribe which was formed by the bilbas and qavalis said that the bilbas originate from the baban area (the region that was controlled by the baban emirate, the bilbas and the baban emirate fought on many occasions and disliked each other)

That being said, we also call inferior people/low caste people who are not apart of our tribe white hats which by oytsiders were identified as the gurani or gorani kurds. The goran have a small minority in mosul called the shabak but no one cares. The guran live in the provinces of kordestan, kermanshah and halabja.

The main tribes of the bilbas are: mangur, piran (i will explain the Name later) mamash (also called mamasani) ramk, sna and shekak.

The mangur live in mahabad and interestingly in kermanshah, the clothes of the elders of mangur and the kalhuris are the same and ive seen that type of clothing on Ismail agha shekak. According to siahetnamah-i-hidud by horşit paşa the kalhur are actually apart of the mangur. The manguris also speak a dialect close to southern kurdish which adds fuel to The fire.

The piran the name means the elders as oir means old in kurdish its a common name, the piran are as southern kurdish as they can get. The piran traditionally were the only bilbasi tribes to live in koysanjaq and the qaraj plains. The bayranvand tribe is from the piran tribe, the original name recorded in persian manuscripts was piranvand (son/child of piran) the piran also have a clan in ilam called baleg. There's a tribe who live in northern erbil theyre called balek they're also bilbasi. I say this because i am maternally baleki and according to ny research theyre infact bilbasi. The piran tribe also were enemies of the vali dynasty of luristan (despite the name they were arabs from syria described by sardar assad bakhtiari) especially the piranvand as they did alot of raids against the vali dynasty. The shuhan tribe of ilam is a branch of the shabankarah.

My exchange with Joanna Bocheńska about her Uncited falsification which said that the bilbas Tribe was yezidi

The shabankarah claim lineage from shuan bn alaynan bn piran. Interestingly the emirs of bidlis claimed sassanid lineage. Oh I forgot to Mention the fact that the hurmozyar tribe is a branch of the piran, they got their name from the time they lived in hurmoz and possibly because they were peaceful (their name means friend of hurmoz)

Im too lazy to describe the rest, but the bilbas tribe is not at all yezidi, our traditions follow islam. Read abbas azawi's book (its in Arabic) where he mentions my tribe its very interesting. And also we insult yezidis and berate them daily, its the buttend of our jokes. We even say to little who dont pray and dont shower «ئەبیە ئیزیدی» which means youll become a yezidi. Thanks that was all i hope that you can learn from your mistake.

Sender: Joanna Bocheńska
To: (Average Kurd)
Date: June 17, 2026, 6:12 PM

you know what "average kurd"
I was initially interested in reading your stuff, until the last
paragraph
and as a Muslim I am telling you that you bring shame to our faith!
I feel deep disgust when reading what you wrote about the Yezidis and I
do not want to read from you again...
just take your fucking shit you confuses with Islam and disappear!
May God punish you accordingly

Sender: Average Kurd
To: joanna.bochenska@kurdishstudies.pl
Date: June 18, 2026, 8:31 AM

Eh it's the truth, the Yezidis have a taboo amongst us bilbasis. I just wanted you to know that you made a mistake.

We even have a joke that a yezidi can sniff out a Muslim because of their clean scent (the punchline is that not showering is considered as a good thing among yezidis)

I am a shafi'i, i am following what I've learned and have been taught. Frankly i don't care if you takfir me or not, my point was that we are not yezidis or even related to them. That was all, i thank you for reading my email tho.

السلام عليكم ورحمه الله وبركاته

Sender: Joanna Bocheńska
To: (Average Kurd)
Date: June 18, 2026, 9:07 PM

You know it was not my mistake- if it was a mistake- it was by Mesture Erdalan and she was not a bad chronicler….she did some research…I have just quoted from her…

But
Have you ever thought why „the Yezidis have a taboo among Bilbasis" ? 🙂it really looks as if there might be a reason… we usualy firecely oppose and ridicule what we afraid of or even what we feel has a grip on us….otherwise why to keep such a taboo…? .I think it points to a relationship… if i tell you "it is because you were Yezidis in the past" it would be stupid… but I am simply telling you think about that relation!

in fact all this is important to Muslims, because maybe the Yezidis are more Muslims than we are 😁? That is the problem!

I really don't care shafi mafi or whatever…have there been any shafis in the Al Hira cave? but having such shit in your head against someone simply destroys you at first, think about it too!

I may really accept that Bilbasis are not Yezidis, helal olsun sana! But you better think why is that so important to you that you started writing to me?

Sender: Average Kurd
To: joanna.bochenska@kurdishstudies.pl
Date: June 18, 2026, 10:42 PM

Its important to me because i hate misinformation, especially about my tribe.

The so called connection with yezidis that my tribe supposedly has is nonexistent. You are right about mesture being a good chronicle. I found the edition you used. In footnote 37 it says "the

yezidi tribe of the bilbas" and cites Vladimir minorsky's mongol place-names in mukri Kurdistan page 75. The thing is that it doesn't mention yezidis at all. I've read it before, it basically says what i said about the rojak confederacy (ie bilbas and qavalis made the confederacy) and that according to sharafnamah they were from the baban emirate/federation. I will link them at the bottom of my email.

I don't blame you for putting that there since that's what you read, it's a simple mistake, you should have still tried verify it.

on the subject about yezidis being more muslim than me is funny, as far as i know from their qewls they worship an arab sheikh who's a direct descendant of Yezid ibn muawiyah. They also to me love and respect yezid ibn muawiyah.

Mesture erdalani (pdf version):
https://kurdipedia.org/docviewer.aspx?lng=14&book=20220121122209402300

Mongol place-names in mukri Kurdistan:
https://www.academia.edu/12404624/MONGOL_PLACE_NAMES_IN_MUKRI_KURDISTAN_MONGOLICA4_

Sender: Joanna Bocheńska
To: (Average Kurd)
Date: June 22, 2026, 11:46 AM

I have checked. Indeed you are right, Masture deos not say the Bilbasis were Yezidis and the information is after Vasilyeva's footnote which follows Minorsky. With this I agree!

but I would be not so quick to suggest that information after Minorsky is fully invalid
- Vasilyeva attaches it to the place in the text where Mesture calls them infidels, i.e. kafirs? have they really been called kafirs in the Persian original, this should be checked at first! if yes, why so?...this noun (bezbozhnik in Russian) is not widely used in the text, it is used with regard to Zuhak about whom we learn in the introduction the he listened to Iblis and gradually converted into monster...and on page 65 we are also told that the Bilbas were tempted by the devil...like Zuhak....so it may be a metaphor, but it may indicate to something else...an allusion? let's not forget Mesture was a poet too!

- I have realised via online checking of that pdf now, that Mesture does not at all refers openly to the Yezidis in her text...but there were some Yezidi tribes in that long Kurdish history...yet this is never openly mentioned...which is interesting. In Bedlisi's history Yezidis are mentioned, but this chronicle were written much earlier..
- finally, all the taboo you mention and the outrage you exposed about "Bilbas being calls Yezidis" by a scholar in a chapter that is not even "historical" tells me that it is somehow very important among you "not to be related to the Yezidis", why? this is also an interesting information.....because generally I did not see any great problem among Kurdish Muslims who sometimes mention many of them were Yezidi tribes before...what is the problem if you are not "Yezidis" anymore? think about it!

at the moment it creates a whole story to me and I will narrate it as such and I am afraid it does not make the Minorski-Vasilyeva footnote totally invalid to me....your email made it into a story...:) it would be an interesting story if not the whole shit against Yezidis it carries….

Sender: Average Kurd
To: joanna.bochenska@kurdishstudies.pl
Date: June 22, 2026, 7:41 PM

How does it not make it invalid for you when it is a false citation, minorsky doesn't mention yezidis at all. That russian translation is the only source that calls my tribe yezidi.

On the topic of sharafnamah, he literally says nothing about my tribe being yezidi (like I mentioned earlier in an email my tribe and the qavalis formed the rojak Confederacy which in turn made the bitlis emirate)

Mesture's chronicle doesn't mention yezidis because it's about the ardalani emirate, while sharafnamah mentions the whole of Kurdistan and is regarded as the oldest source that documented Kurdish history and tribes. We were never yezidi to begin with, yezidism only started existing after the 12th century.

In tareekh ardalan page 80 it does say that the bilbas were swayed/misguided by the devil. But this doesnt prove that the bilbas were kafirs. Infact in that era calling a group of people kufar or devil worshippers was a means to justify a war and persecution of that group. During that era

the bilbas were enemies of the ardalan emirate, which makes it less likely that the bilbas were kufar. The russian book said that the nader shah attacked the bilbas tribe for not paying their taxes and that they were misguided.

interestingly in «سیاحتنامه حدودی» of hursit pasa, he uses a more neutral style of writing when he mentioned the fact that the bilbasi tribes would sack iranian towns in the summer and then raid erbil and kirkuk in the winter. He mentions that nader shah himself was involved with dealing with them. This was an official ottoman document that they used to keep track of their empire. That document doesn't mention the bilbas being yezidi. In a different section the document says that the Yezidis are wicked, devil worshippers and need to have jihad called on them. Compared to the bilbas, it's a complete opposite.

Another thing is that my tribe persecuted yezidis, mir muhammad whom i think was apart of the bradost tribe (a bilbasi tribe) had an army composed of xoshnawi kurds and baleki kurds (my maternal tribe, they're bilbasi) he attacked yezidis and committed a genocide against them.

Also like i mentioned in my first email we are muslims and «عنوان المجد» confirms it. Besides read the iranian geography book «بستان السیاحه» which says that the bilbas were followers of islam and differentiates us from the kurmanji kurds whom the yezidis are apart of. (بستان السیاحه cites mesture and sharafnamah, it took zain al-abdeen shirvani 37 years of traveling to finish.) This book «تحفه ناصری در تاریخ و جغرافیای کردستان» mentions two of the conflicts between the ardalani valis and my tribe. In page 501 it says the son of amanollah khan bozrogi got killed in a conflict against my tribe.